

WORK PAPERS OF SIL-AAIB  
Series B Volume 13

ABORIGINAL LANGUAGE USE IN THE  
NORTHERN TERRITORY: 5 REPORTS

Editor: M.J. Ray

Summer Institute of Linguistics  
Australian Aborigines and Islanders Branch  
Darwin  
May 1988

# NATIONAL LIBRARY OF AUSTRALIA

## Cataloguing-in-publication Data

Aboriginal language use in the Northern Territory.

Includes bibliographies.

ISBN 0 86892 331 1.

[1]. Aborigines, Australian - Northern Territory - Languages. I. Ray, M.J. (Michael J.). II. Summer Institute of Linguistics. Australian Aborigines and Islanders Branch. (Series : Work papers of SIL-AAIB. Series B; v.13).

499'.15



© Summer Institute of Linguistics 1988  
ISSN 1030-9861  
ISBN 0 86892 331 1

# FOREWORD

## WORK PAPERS OF SIL-AAIB

These work papers are being produced in two series by the Summer Institute of Linguistics, Australian Aborigines and Islanders Branch in order to make results of SIL research in Australia more widely available. In general, Series A contains linguistic papers which are more technical, while Series B contains language learning, anthropology and literacy material aimed at a broader audience.

The work papers reflect both past and current research projects by SIL members; however, some papers by other than SIL members are included.

Because of the preliminary nature of most of the material, these volumes are circulated on a limited basis. It is hoped that their contents will prove of interest primarily to those concerned with Aboriginal and Islander studies, and that comment on their contents will be forthcoming from readers.

Papers should not be reproduced without the authors' consent, nor cited without due reference to their preliminary status. Views expressed by the authors are not necessarily those of SIL.

A list of the volumes in both series, with their prices, is given in the back of this volume. You may order individual volumes, place a standing order or request notification of all publications by writing to the address indicated.

B. M. Larrimore  
Editor, Series A

S. K. Hargrave  
Editor, Series B



# CONTENTS

FOREWORD	iii
INTRODUCTION	ix
<b>YANYUWA--A DYING LANGUAGE</b> by Jean F. Kirton	1
0. Introduction	1
1. Historical Background	1
2. The Situation in 1963	3
3. Factors which have Contributed to Change, 1963-86	4
3.1 The Disbanding of the Main Camp	5
3.2 Changes in the Cattle Industry	6
3.3 The Education System	6
3.4 Changes in Linguistic Expectations	7
3.5 Changes in Aboriginal Mobility Patterns	8
3.6 Changes in the Economy and Values of the Yanyuwa	8
3.7 Changes in the Sources of Power and Status	10
3.8 Changes in the Social Structure of Borroloola	11
3.9 The Influence of Alcohol	12
3.10 Media Pressure	14
4. Ineffectual Counter-Influences	14
5. The Move from Yanyuwa towards Kriol	16
6. Conclusion	17
Notes	17
References	18
<b>KRIOL IN THE BARKLY TABLELAND</b> by Philip L. Graber	19
0. Introduction	19
1. The Survey Team	20
2. Overcoming Obstacles	20
3. Communities	21
4. Sociolinguistic Observations	24
5. Linguistic Observations	25
6. Survey Conclusions	27
Appendix	27
References	31

<b>SOCIOLINGUISTIC SURVEY REPORT: DALY RIVER REGION LANGUAGES</b>	<b>33</b>
by S. James Ellis	
0. Introduction	33
1. Items of Historical and Sociological Relevance	34
2. Centres of Population	35
2.1 Daly River	35
2.2 Peppiminarti	37
2.3 Woolianna	37
2.4 Wudikapalirr	38
2.5 Other Areas within the Daly River Region	38
2.6 Areas outside of the Daly River Region	39
3. Sociological Conditions of each Daly River Area Language	40
3.0 Methodology	40
3.1 English	41
3.2 The Daly River Creole	43
3.3 Ngankikurungkurr	44
3.4 Ngankiwumiri (Nangumiri)	47
3.5 Marrithiyel (Marithiel)	48
3.6 Malakmalak (Mullukmulluk)	49
3.7 Magnella	49
3.8 Tyeraity, Yunggor, Kamor	49
3.9 Murintjabin, Mareammu, Maridan, Maringar, Maramanandji	50
3.10 Maranunggu, Ami, Manda	50
3.11 Ponga Ponga, Wadyigin, Batyamal	50
3.12 Wagaman	51
4. Language Attitudes	51
Appendix 1 Map of Daly River Region	53
Appendix 2 Language Use Categories	54
Appendix 3 Ethnographic Questionnaire	54
Appendix 4 Interview Schedule	61
References	66
<b>SOCIOLINGUISTIC SURVEY REPORT: WAGAIT REGION LANGUAGES</b>	<b>67</b>
by S. James Ellis	
0. Introduction	67
1. Methodology	68
2. Centres of Population	69
2.1 Belyuen (Delissaville)	69
2.2 Wagait Reserve	69
2.3 Darwin Camps	70
3. Sociological Conditions of the Wagait Region Languages	71
3.1 Vernacular Languages	71
3.2 The Belyuen Creole	73
4. Language Attitudes	73
References	74

**TIWI: A LANGUAGE STRUGGLING TO SURVIVE**

by Jenny Lee

0.	Introduction	75
1.	Historical Background	76
2.	Tiwi Life Today	78
3.	The Present Language Situation	80
4.	The Nature of the Change in the Language	80
	4.1 Traditional Tiwi (TT)	80
	4.2 New Tiwi (NT)	81
	4.3 Modern Tiwi (MT)	84
5.	The Sociolinguistic Situation	85
6.	Reasons for the Change in the Language and Language Use	87
7.	Factors Influencing the Survival or Revival of Tiwi	91
8.	Tiwi or not Tiwi, that is the Question	93
	Notes	93
	Abbreviations	95
	References	95





## INTRODUCTION

This is the second volume of language surveys produced by the Summer Institute of Linguistics, Australian Aborigines and Islanders Branch. The first, appearing in WORK PAPERS OF SIL-AAB Series B Volume 11, presented three different types of survey: inherent (or mutual) intelligibility between some Western Desert languages, a preliminary general survey in central Northern Territory, and a sociolinguistic survey focusing on language usage and attitudes in a specific Queensland community. The articles in this volume again represent several types of language survey.

Jean Kirton's article is quite unique in some ways. It is a diachronic study of a linguistic community which is in the process of replacing one language, Yanyuwa, with other languages, particularly Kriol and English.

Phil Graber has focused on a specific language, Kriol. He has built on the earlier survey work of Dave Glasgow in an attempt to determine the extent to which Kriol is used in the Barkly Tableland of the Northern Territory. In contrast to a more general type of survey, this was a type of dialect survey aimed at trying to determine the boundaries of Kriol within the Tableland.

The surveys by Jim Ellis of the Daly River and Wagait regions are of a general sociolinguistic nature. The purpose of these surveys was to determine what languages are spoken in the various communities in this area of the Northern Territory, and the relative strength of each of the languages.

Language survey, especially when trying to evaluate language use and attitudes, is by its very nature an inexact science. The number of factors which influence the findings of any given survey are many. A person's conscious or unconscious attitudes toward his own language and other surrounding Aboriginal languages will affect his response. Attitudes toward researchers will also have a profound effect on responses. The researcher's knowledge of the area and the methods used will affect the findings.

The greatest hurdle that must be overcome in language investigation is that of the researcher's paradox. The ideal context in which to evaluate language use is a natural social setting amongst users of the language. However, it is impossible for the researcher to observe language use without actually being there. With the introduction of a researcher into the community, it is no longer a natural social setting unless that researcher is considered as part of the community. The

researcher is faced with the paradox of trying to observe what happens when he is not there!

In Jean Kirton's situation, this hurdle has been overcome to a large extent. Since she has lived and worked with speakers of Yanyuwa in Borroloola since the mid-1960s, she is in fact a part of the Yanyuwa community.

To minimize the impact of being outsiders in Aboriginal communities, the Kriol survey team comprised several Kriol speakers from Ngukurr. It was these men who carried out a great deal of the actual survey work in the Tableland communities.

In spite of the drawbacks and limitations of any survey, the surveys which are included in this volume help to give us a somewhat clearer understanding of the use of Aboriginal languages in the Northern Territory.

Research reported in this volume was partially funded by the Research Fund of the Australian Aborigines and Islanders Branch.

Michael J. Ray  
Volume Editor

NOTE: After M. Ray had written this Introduction and departed overseas, an additional paper became available. We are happy to include Jenny Lee's paper on Tiwi language change in this series volume.

## SOCIOLINGUISTIC SURVEY REPORT: WAGAIT REGION LANGUAGES

S. James Ellis

### 0. INTRODUCTION

This report covers the results of a survey done on the languages spoken around Delissaville and in parts of the Wagait Reserve. Actually these languages are part of the Daly River Language Family (Tryon 1974), but sociologically the people are a separate group. For this reason I have made this report separate from my Daly River region survey report (see this volume) and have entitled it accordingly.

In addition to Delissaville (or Belyuen, its Aboriginal name, as it will hereafter be called), Wagait Reserve and points in between the two, I have included in my report the part of Darwin that is integrated with the activities of the former two places. Altogether, these make up the Wagait region.

## TIWI: A LANGUAGE STRUGGLING TO SURVIVE

Jenny Lee

### 0. INTRODUCTION

The Tiwi language, spoken by the inhabitants of Bathurst and Melville Islands north of Darwin, is struggling to survive. Over the years, because of its contact with English and the influence of Western culture upon the communities, the language has undergone considerable change, so that young people no longer speak or even understand much of the traditional language. In any language, change is natural, inevitable and continuous. However, the change that has taken place in the Tiwi language is greater than normal, at least in such a short time, so that not only does the language of the young people contain a number of English words but the actual structure of the language has changed.

Languages in contact provide dramatic instances of changes in language structure and use. Within one generation, contact situations can lead to extensive rearrangement of language structure (Blount and Sanches 1977:6)

No one factor can be said to be the cause of this change but a combination of factors over a period of years. These will be looked at in more detail in Section 6.

As well as a change in the language itself, with regard to its structure and vocabulary, English is also being used throughout the community in a number of situations. The sociolinguistic aspects of language use will be looked at in more detail in Section 5.

To understand something of the Tiwi situation it is important to look at the historical background.

## 1. HISTORICAL BACKGROUND

It seems that before the early 20th century there was little contact between the Tiwi islands and the mainland and what contact there was was primarily hostile. This can be seen in that the Tiwi culture, while fundamentally being the same as that of mainland Aborigines, has some distinct features (see Hart and Pilling 1960:10).

Contact with other outsiders, such as Malays, was also mainly hostile, though Malay influence can be seen in the material culture, such as in the use of dugout canoes. The first contacts with Europeans were also hostile. An attempt by the militia in 1824 to establish Fort Dundas, near the present site of Pularumpi on Melville Island, was unsuccessful. This was in part due to the hostility of the Tiwi people.

Gradually as there were more contacts, through expeditions to the islands and through shipwrecks, the 'Tiwi were drawn out of their hostile insularity by curiosity and their desire for iron' (Hart and Pilling 1960:28).

In the early 20th century Joe Cooper went to Melville Island to hunt the buffalo which had become wild since the militia left. He took with him a number of Iwaidja men, equipped with horses and guns. Through these men the Tiwi learned more of the outside world. The influence of the Iwaidja can be seen in the number of Iwaidja loan words still used in the language.

In 1911 a French priest, Father Gsell, established a Roman Catholic mission on the south-eastern tip of Bathurst Island, at the present-day site of Nguiu, directly opposite Joe Cooper's camping site on Melville Island.

Father Gsell had with him some Filipino workers. When some nuns also joined him later he was seen by the Tiwi as a 'big man', since a Tiwi man's wealth and importance was measured by the number of wives he had. At this stage Tiwi men allowed their women and children to go to the mission.

Father Gsell's policy was to concentrate on the children through the setting up of a school. He persuaded the Tiwi to allow boys who wished to do so to stay at the mission and attend school. He also hoped that with the arrival of the nuns the girls too would be allowed to stay. In 1916 there were 40 Tiwi children and 25 part-Aboriginal children attending the school. It seems that the latter 'were brought from Darwin in an effort to establish some permanency' (Pye 1977:36). However, although girls were allowed to stay for short periods, when they reached puberty, their husbands claimed them.

Tiwi custom was such that no woman or girl could be unmarried. A girl was promised at birth (or even before birth) to a man the same age as her father or older. When she reached puberty the girl would be claimed by her intended husband. As soon as a man died his wives were remarried to other men. A young man's first wife would then be the widow of an older man. Usually she was a lot older than him.

This marriage custom was changed through an action of Father Gsell's in 1921 after a young girl had repeatedly fled to him for refuge rather than becoming the thirteenth wife of an old man. He arranged with the girl's husband to 'buy' her in exchange for some goods, such as calico, axes, knives, flour. She then became his 'wife'. This began a practice which continued for many years, so that Father Gsell later became known as the 'bishop with 150 wives' (Pye 1977:41-42; see also Gsell 1956).

The girls were brought up in a dormitory by the nuns and when they reached marriageable age they were married off to younger men, but apparently ones who were still considered to be in the 'right' marriage relationship traditionally (Hart and Pilling 1960:108). This dormitory system for girls operated until the end of 1972. The Tiwi were never compelled to put the girls in the dormitory, though it appears that the majority of Tiwi women were brought up in it. There was never a dormitory for the boys though there was a school which the boys could attend.

Following World War I, another contact which had considerable effect on the Tiwi, or at least on some Tiwi of southern Melville Island, was Japanese pearlers. These provided a lucrative source of trade, providing goods in exchange for access to Tiwi women. This was discouraged by the government who broke up the Tiwi camp and sent patrol boats to warn off the Japanese. However, the operation was simply moved north to near the present site of Pularumpi (formerly known as Garden Point).

A ration station was set up by the government at Garden Point (Pularumpi) in 1937 in an effort to prevent the continuation of the trade with the Japanese pearlers. This was later moved to Snake Bay (now known as Milikapiti) when an orphanage was set up at Garden Point for part-Aboriginal children. The orphanage was instigated by the government but set up and run by Catholic nuns.

In 1967 the orphanage was disbanded and the children moved to Darwin. People who had been living at Garden Point all along and also some of the orphanage children, who had grown up, married and had families of their own, stayed on. Also a number of Tiwi from the Bathurst Island Mission were encouraged to settle there.

Over the years the people moved from their nomadic way of life 'out bush' to a more settled lifestyle centred around the three settlements. At the Mission, a number of lay people helped to establish the settlement. Gardens were established, and a herd of cattle introduced and kept. As well as the schools (both boys' and girls' schools) a hospital was built. Also houses were built for the Tiwi.

In 1964 the right to drink was given to the Aboriginal people and in 1967 citizenship was granted. Up until this time Aboriginal people were 'protected'. The right to drink has had serious implications for the change in the structure of the society and indirectly in the change in the language.

## 2. TIWI LIFE TODAY

Today most of the Tiwi live in the three settlements: Nguiu on Bathurst Island and Pularumpi and Milikapiti on Melville Island which are now towns, with elected councils. Nguiu has a population of about 1200 people including 60 Europeans most of the time (some of whom are only temporary). Pularumpi and Milikapiti are roughly the same size with about 200 - 300 people each, including a small number of Europeans. At Pularumpi there are a number of part-Aboriginal people who have returned there to live. A small number of men work at Pikataramoor, a forestry village in the south of Melville Island. A number of older people have also settled at Paru, Joe Cooper's old camp site, opposite Nguiu. There is quite a lot of movement between the settlements.

Each of the three settlements has a certain measure of independence and some say as to which Europeans may live and work there or even visit. Today there is a thriving tourist industry, with regulated guided tours to Nguiu and Milikapiti. New tourist camps have recently been established on both Bathurst and Melville Islands.

At Nguiu there are a few industries established, such as Tiwi Designs (silk screening), Tiwi Pottery, Bima Wear (silk screening and sewing), Pima Arts (carving and artefacts) and a timber treatment plant. Although other industries, such as a fishing company, have been attempted at various times at the other two settlements as well as at Nguiu, none seems to have continued until the present.

In all three places, some of the people are employed in maintaining the community in some way, as teachers and teaching aides, health workers, garage mechanics, store workers, council employees, housing and construction workers etc. Others receive unemployment benefits (which are equivalent to those received elsewhere in Australia). Much of the work in the community is government subsidised or from outside grants.

One internal source of revenue in each community (besides the industries mentioned above) is the clubs, which make their money from the sale of alcohol.

In each place there is an Adult Education programme which over the years has run a number of different courses, such as basic maths and English, carpentry, sewing, cooking, art, driving, silk screening.

So over the years the society has changed from a hunter-gatherer one to one based on a money economy. Most people have fairly substantial housing with electric stoves, washing machines, and in some cases refrigerators (or even freezers). Most families have a transistor radio and/or cassette recorder, and whatever else they may lack few families lack a TV (usually a coloured one), with a number of people having video machines. Although people have houses, much of the living is done outside, particularly in the dry season when some of the older people will sleep outside around the fire. In many cases the houses are constructed in such a way that they have a breezeway with rooms either side, or a large central section which has just wire screens. The TV will often be just inside the doorway of a room but the people watching it may be sitting outside.

Food is mainly bought at the store and consists mostly of flour or white bread, sugar, tea, rice, meat (either frozen or tinned). Fruit and vegetables and other things (including goods ranging from axes to televisions) are available and people will sometimes buy these if they have enough money. Also food from the 'Take-away' is very popular.

When the people have money they generally use it up fairly quickly and it often does not last the two weeks between pays. A considerable amount of money in the community is spent on beer. Gambling has become a popular pastime which circulates a great deal of money in the community.

These days hunting and fishing is mainly a weekend pastime, though people will sometimes go out during the week when the money is low. Also during the long school holidays in July, in the dry season, many of the people go 'bush', at least for part of the time.

Although most people are now Roman Catholic, some of the traditional ceremonial life is still carried on, particularly the 'pukumani' ceremonies concerned with the death of a person. These are normally held as well as a Catholic burial service. The significance of the actual ceremonies seems to have changed, at least for those who are keen practising Catholics. Young people take part in the dances at these ceremonies but it seems to be only the older men and women who do the actual singing.



The Tiwi are caught between two cultures, desiring the benefits from the European culture but also wanting to retain some of the old ways and their own identity. This is reflected in what has happened and is now happening to the language and in people's attitudes to the change in their language.

### 3. THE PRESENT LANGUAGE SITUATION

The verbal repertoire of the Tiwi people can be characterised by at least five 'languages' or codes: Traditional Tiwi (TT), Modern Tiwi (MT--a modified/simplified traditional Tiwi), New Tiwi (NT--an anglicised Tiwi), Tiwi-English (TE--a Tiwiised English), and Standard Australian English (SAE)<sup>2</sup>. This last is not actually spoken by most Tiwi people but there is considerable contact with it (in school, through increased contact with Europeans, through radio and television) and many have a fair understanding of it.

These codes, while having characteristics which distinguish them from each other, are not discrete entities but merge into one another along a spectrum. Each has its own varieties within it. For instance, within New Tiwi there is a difference between the more formal style used in story telling on tape and elicited speech and the less formal style used in spontaneous speech. Also the New Tiwi used by children is different from that used by adults.

The Tiwi code used by a person is largely dependent upon the age of the speaker but not exclusively so. While most young people do not command much TT (their understanding is greater than their production), older people do appear to command NT to some extent and usually use it in speaking to younger people. In addition to the diversity of codes the situation is made more complex by the 'switching' of codes. This is discussed further in Section 5.

### 4. THE NATURE OF THE CHANGE IN THE LANGUAGE

#### 4.1 TRADITIONAL TIWI (TT)

Traditional Tiwi is a polysynthetic language, with the verb having an extremely complex internal structure. It is one of the 'prefixing' languages of north-western Australia but it has not been found to be directly related to any other language. The verb is able to take a number of affixes (mainly prefixes), indicating such things as subject person, direct or indirect object person, tense, aspect, mood, time of day and distance in time or space. There may also be incorporated into

the verb adjuncts or forms which give some other nominal, stative, or verbal meaning.

- (1) **ampi-nu-watu-ma-j-irrakirningi-miringarra**  
she.NP-LOC-morn-with-CON-light-sits

'she (sun) sits over there in the morning with a light'

- (2) **pi-rri-mini-wujingi-pirni**  
they-P-me-CONT-hit

'they were hitting me'

- (3) **Yinkiti nga-ma-wun-ta-y-akirayi.**  
food we(incl)-SBVE-them(DO)-EMPH-CON-give

'We should give them food.'

Another verbal construction in TT consists of a free form verb which carries the basic meaning and an inflected auxiliary which can carry the same inflections as an independent verb. The class of free form verbs which occurs in this type of construction is small and even in TT (or a modified form of it) may be expanded by the use of English loan verbs.

- (4) **papi ampi-nu-wati-ma-j-irrakirningi-mi**  
come out she.NP-LOC-morn-with-CON-light-do

'she (sun) comes out over there in the morning with a light.'

- (5) **morliki nga-ma-wun-ta-m-amigi**  
bathe we(incl)-SBVE-them(DO)-do-CAUS

'we should cause them to bathe'

- (6) **yoyi pi-rru-wujingi-m-am-ani**  
dance they-P-CONT-do-MOV-HAB

'they would dance moving around (from place to place)'

#### 4.2 NEW TIWI (NT)

Although there are other changes in the young people's speech from the traditional language, such as phonological changes, changes in vocabulary, in noun classification and in syntax, it is in the nature of the verbal constructions that the greatest change has taken place. The New Tiwi as used by young people is no longer polysynthetic but has

become more isolating. Most of the verbal inflection has been lost, with periphrastic, analytic verb forms replacing inflected verbs. Some of the common TT verb stems (or approximations of them) are known and may be used in more formal speech. Concepts which are expressed within the TT verb (sometimes also by a word or phrase) are expressed only by a word or phrase in NT.

The verbal construction in NT comes from the TT verbal construction discussed above but there are fewer inflections on the auxiliary. Also the small class of free form verbs has been expanded by a greater use of loan verbs from English and also some simple imperative forms from TT. In NT basically the only inflection on the auxiliary is the prefix(es) marking subject and tense, though these are normally changed phonologically.

(7) NT: **wokapat yi-mi**  
 walk he.P-do

TT: **yi-p-angurlimayi**  
 he.P-CON-walk

'he walked'

(8) NT: **lukim ngi-ri-mi nginja**  
 see I-CON-do you(sg)

TT: **ngi-rri-min-j-akurluwunyi (nginja)**  
 I-P-you(sg)-CON-see you(sg)

'I saw you(sg)'

(9) NT: **tamu ji-mi**  
 sit she.P-do

TT: **ji-yi-muwu**  
 she.P-CON-sit

'she sat'

Young people may use some of the affixes marking aspect, particularly the continuous action prefix **wujingi-** (or the changed form **wujiki-**).

- (10) NT: **yoyi a-wujiki-mi**  
 dance he-CONT-do
- TT: **yoyi a-wujingi-mi**  
 dance he.NP-CONT-do

'he is dancing'

- (11) NT: **yujim pi-ri-m-ani numoriyaka**  
 use they.P-CON-do-HAB spear

'they used to use spears'

In NT some aspects and moods are given by loan words from English, such as: **stat** or **sat** 'start', **tra** 'try', **jut** or **shut** 'should', **ken** 'can'.

- (12) NT: **Jirra tra ju-wuriyi kirrim ji-mi warra.**  
 she try she.P-go get she.P-do water

'She tried to go and get some water.'

- (13) NT: **Sat pastimap yi-mi nayi Jipin.**  
 start bust.up he.P-do that Steven

'He started to bash Steven up.'

- (14) NT: **Ngawa ken ku japuja.**  
 we can go home

'We can go home.'

The examples above are written in most cases in an orthography which is as close as possible to that used for TT. In actual speech young people tend to drop the initial **ng** (or even the first syllable of the pronouns, saying **awa** instead of **ngawa**, **ija** or **ja** for **nginja**). Most of these examples are also in a fairly formal style as they contain auxiliaries derived from TT. In less formal speech young people tend not to use auxiliaries, using more free form pronouns and depending upon time words or the context to indicate the tense.

In NT there is considerable use of loan words from English. In the speech of young people, particularly children, these may include words for which there is a Tiwi equivalent, such as **pijipiji** for 'fish'.

In general, NT can be said to be an 'amalgam' of Tiwi and English, in other words a 'mixed' code. This is distinguishing 'mixing' from 'switching' which the author sees as a 'looser' operation (see Section 5), though it is often hard to tell where mixing ends and switching begins.

#### 4.3 MODERN TIWI (MT)

In MT (i.e. a style, or a range of styles, between TT and NT) people use more TT verb stems than in NT but do not have the same richness of expression in the verb forms as in TT. In general the incorporated forms and a number of the affixes, particularly those indicating whether an action was done in the morning or evening and the object prefixes, are left out. These are expressed more by free form words or understood from the context.

(15) TT: **(Japinari) yu-watu-mini-pirni.**  
morning he.P-morn-me (DO)-hit

'He hit me in the morning.'

MT: **Japinari yi-pirni ngiya.**  
morning he.P-hit me

'He hit me in the morning.'

Another feature of MT (or at least the MT used by young people) is the loss of distinction between first person plural inclusive and exclusive forms, as is also the case in NT.

(16) TT: **ngimpi-ri-majirripi**  
we(ecxl).NP-CON-lie.down

'we (but not you) lie down'

**nga-ri-majirripi**  
we(incl)-CON-lie.down<sup>3</sup>

'we (including you) lie down'

MT: **nga-ri-majirripi**  
we.NP-CON-lie.down

'we lie down'

(17) TT: **nginti-ri-majirripi**  
we(excl).P-CON-lie.down

'we (not you) lay down'

**nga-ri-majirripi**  
we(incl)-CON-lay.down

'we (including you) lay down'

MT: **nginti-ri-majirripi**  
we.P-CON-lie.down

'we lay down'

## 5. THE SOCIOLINGUISTIC SITUATION

Language use depends upon a number of factors. One such factor is domain of behaviour or interaction, as proposed by Fishman (1968, 1971, 1972). Some relevant domains in the Tiwi community are traditional ceremonies and songs, home or camp, church and related activities, school and related activities, work, commercial activities (shop, bank etc), government and administration, and recreational activities (gambling, 'beer' club, films and television, football and sport, children's play etc).

An overriding factor influencing the speech in most of the domains is the presence or absence of Europeans and the interaction with them. If a European is included in the conversation English will be used, unless he or she has a knowledge of Tiwi, but when that European is excluded from the conversation there will be a switch to a style of Tiwi.

The only domain in which TT is used exclusively is that of traditional ceremonies and songs, though the language used by those not actually taking part in the ceremony at the time may be in other styles of Tiwi or even in English.

The language of administration is English, though some pamphlets and posters have been translated into Tiwi, and occasionally something a government department wants communicated may be translated and put on tape to be circulated within the community. In council or general meetings there seems to be some switching between English and Tiwi, probably depending upon what Europeans or part-Aboriginal people are present and also perhaps depending upon the topic under discussion.

Another domain in which mainly English has been used is the church, since there are also a number of Europeans at Nguiu and a number of mixed race people at Pularumpi. This seems to have varied to some extent over the years. It seems that Father McGrath (1927-48) preached in Tiwi (Pye 1977:61). There would have been fewer Europeans in the congregation then. These days at Nguiu the situation is changing so that there is more and more Tiwi being used in the service, such as a number of hymns in Tiwi (mainly MT), some Scripture reading and some of the prayers and liturgy.

Also some of the traditional style dancing is incorporated into parts of the service. Nearly every Easter a passion play is performed in traditional Tiwi. This was made up several years ago and in itself has become a tradition.

Until 1974 the basic language used in the school was English, though it seems that, in his teaching, Father McGrath used some Tiwi, probably as a starting point in teaching English. In 1974 bilingual education was commenced at St Therese's School at Nguiu.<sup>5</sup> Although it was realised at the time that children were no longer speaking the traditional language, it was decided for various reasons to conduct the programme in it. One of the reasons was the concern by the older people that the children did not know the language properly and their desire for them to be taught it in the school. This meant that an extensive oral Tiwi programme needed to be introduced as well as literacy in the language.

Over the years the approaches taken in the programme have varied as different teachers and teacher-linguists have been in charge. It has been found that the language used has had to be simplified to some extent, so that the language now used in the school programme is a style (or several styles<sup>6</sup>) of Modern Tiwi. There is a gradual transfer to oral and written English with a little education continuing in Tiwi in the higher grades. Informal instruction in the classroom is often given in New Tiwi with some switching to English.

There are no formal bilingual programmes at the schools at Pularumpi and Milikapiti. When the programme from St Therese's school was introduced into the government school all sorts of problems arose, mainly because of the lack of understanding of the language situation, the nature of the programme and the lack of training of the teachers and teacher aides to implement it.

In the other domains, the use of Tiwi or English seems to depend mainly upon the interlocutors, and to some extent the actual setting and/or topic. The interlocutors also determine in the main the style of Tiwi used. In talking among themselves older people (over about 45 or 50)

will mainly use TT (or a modified version of TT<sup>7</sup>) but even in this situation will switch to Tiwi-English (TE) at times.

When there are people of varying ages present, there is much switching from one style to another, normally depending upon the person addressed. However, there are times when there seems to be no apparent reason for switching from one code to another. Hatch speaks of 'internal switching' as concerning 'language factors, fluency of the speaker and the ability to use various emotive devices' (1976:202). The following example shows this type of switching. The speaker, a young woman of about 23, is addressing a slightly older young woman.

(18) NT: **Aga, yingampa kakijuwi wuta ku ka jata playin.**  
hey(f) some children they go in charter plane

TE: **en sekan wan i was finish**  
and second one he was finished

NT: **waya, ap arra palatmen, awinyirra Polin,**  
now well he pilot that(f) Pauline

TE: **shi was ka frant en tat palatman jas went in**  
she was at front and that pilot just went in

NT: **apawu yimi nayi arramukamini awarruwu ....**  
well he did that(m) something there

'Hey, some of the children were going by chartered plane. And the second one (or next one) had gone. Well that pilot (Pauline was up at the front) and that pilot just got in. Well, he did something in there.' ....

This type of switching is common in the speech of bilinguals who are proficient in both languages (though the codes may not be recognised as standard by monolinguals in either). It is 'very persistent whenever minority groups come in close contact with majority language groups under conditions of rapid social change' (Gumperz 1971:316) and where children grow up speaking the two languages.

## 6. REASONS FOR THE CHANGE IN THE LANGUAGE AND LANGUAGE USE

The change has come about through the combination and interaction of a number of factors, some of which have been implied in preceding sections.



The nature of the Tiwi language itself, with its complex verb morphology, is a probable factor in the development of NT. Based on a few studies of the acquisition of languages with relatively complex morphology, it is reasonable to assume that, even before extensive contact with English, Tiwi children would not have developed the full range of affixes and incorporated forms (and the morphophonemic variations of these) until relatively late, perhaps into their teens or early adulthood.<sup>8</sup> In order for these to develop children would need a readily available model, either by frequent interaction with adults or with older children who in turn are in contact with adults.

However, in the Tiwi situation after the coming of Europeans, children were introduced to school and to English. Furthermore there was the dormitory for the girls which meant even less contact with Tiwi adults. When the girls entered the dormitory (some as young as six) their language would hardly have fully developed as they appear to have had little regular contact with their families at that time. Probably, over the years, the language model presented by older girls to younger ones moved further and further away from the traditional adult model. Many women, even women of 50, have commented to the author that they did not learn Tiwi properly until they married, well past the age when language is naturally acquired. This means that the model they presented to their children would have differed from the norm of the men's speech. This in turn would have affected the language learned by boys growing up.

This situation could account for the sort of changes one finds in MT, viz. the simplification of the verbal constructions and changes in pronunciation, with the use of some English loans. However, it does not account for the drastic change involving the loss of the use of most Tiwi verb stems and almost all the verbal inflection. It seems to the author that this type of change can only be attributed to the processes of pidginisation and subsequent creolisation. However, it is not a standard case of these processes, which normally occurs in a multilingual situation rather than a simple bilingual one.

Most languages described as pidgins and creoles have closer links to the dominant language than NT has to English. Although a pidgin English has been used at various times by Tiwi people and it has influenced both NT and TE, it has not become a lingua franca. Although NT shares a number of features with the pidgin and creole languages of northern Australia, there is no evidence that it has arisen from them.

Most young Tiwis have not had their primary socialisation in TT (or even MT), so that by the time they enter school they have not developed even a simplified style of Traditional Tiwi. These days adults and older children speak to young children in a 'baby talk' Tiwi (as well as a

simple TE). This baby talk is basically a casual form of NT (i.e. with no or few TT-derived inflected verbs or auxiliaries). It has some phonological differences from TT, such as y for r.

Baby talk seems to be a common feature in Australian Aboriginal languages as well as in a number of languages around the world (Leeding 1977; Buyumini and Sommer 1978; Brown 1977:20; Ferguson 1977).

In view of this and because of the complex morphology in Tiwi it seems highly probable that even before contact there existed a baby talk style of Tiwi. One feature in today's Tiwi baby talk which probably derives from an earlier version is the use of the singular imperative form of a verb as a free form verb. (See example 9.) There was probably a point in time when adults started using more English loans, including verbs, in their baby talk. This may have been an attempt in the past by parents to facilitate their children's learning of English at school, just as the switching of adults to simple English when talking to children today is an attempt to prepare children for their changed society in which English is seen as necessary.

Although some adults attempt to teach their children or grandchildren 'proper' Tiwi, this seems to consist mainly of vocabulary items (such as the names of things) and not the complex verbal forms. Most people at Nguiu seem to leave the teaching of the traditional language to the school. The older people expect the school to succeed where they have failed with their own children who are now young adults. In those families where there are grandparents or other elderly relatives, the children have more opportunity to hear TT spoken, but these days children seem to spend little time in interaction with older adults.

With the change in the society over the years there has been an increasing need for people to learn English to interact with Europeans. Since most of the Europeans work in the Tiwi communities for only about two years, there are few who learn Tiwi beyond the superficial level of everyday phrases and some vocabulary items.

Because of the vast differences between Aboriginal and European culture and world view it has been found that the council and the various business enterprises function more efficiently with non-Aboriginal 'bosses'.<sup>9</sup> Therefore in order to communicate with Europeans in a work situation as well as socially people have needed to learn English to some extent.

Over the years a number of boys and girls who have shown potential have been sent away to high school, sometimes as far as Melbourne. This has improved their English ability considerably. Trainee Tiwi teachers attend Batchelor College, 60 km south of Darwin. From time to time

other people attend different courses or conferences, mixing with other Aboriginal people and whites.

Also with the introduction of air transport together with money into the community it has meant increased freedom to move to and fro between the Tiwi islands and Darwin. Although each of the settlements has its own hospital with nursing sisters and Tiwi health workers (and in more recent years a doctor based at Nguiu but for the three communities), the more serious cases are sent into Darwin for treatment. A number of people have actually moved into Darwin for various reasons. Sometimes people will just go into Darwin for the day or for a few days, to attend a football match or a concert, to get beer, or to visit relatives.

A number of people have made trips further afield to other parts of Australia. Some have even travelled overseas, such as when a group went on a pilgrimage to Rome and Jerusalem in 1975 and when a later group travelled to Fiji to dance.

With the advent of firstly radio and occasional films into the communities and later television and videos, there has been an even greater exposure to English. Children and young people can be heard singing the latest pop songs and the jingles of the television advertisements. People spend their evenings around the television rather than around the camp fire telling stories.

Even when the children are not in school they do not seem to spend a great deal of their time interacting with adults, many of whom are often engaged in their own pursuits. This means that the children do not get a lot of exposure to either TT or MT outside of school, except when traditional ceremonies are held. Even then, unless a child is actually dancing he/she is often playing with others on the fringes of the group.

With the greater exposure to the 'outside world', it is not surprising that the Tiwi communities are now bilingual, though there is a vast range of proficiency in both Tiwi and English throughout the communities. While most people acknowledge the need for children to learn English to cope with the change in the society, there is also a sorrow at the change which has taken place in their own language and the threat of its eventual extinction. Their language is seen to be vital to their identity as Tiwi people. With many people this seems to be their feeling though they are not willing to try to do anything about it or are at a loss as to know what to do. However, a number of people are keen enough to want to try to halt the change and to even reverse it.

## 7. FACTORS INFLUENCING THE SURVIVAL OR REVIVAL OF TIWI

A number of linguists and anthropologists over the years have been interested in the Tiwi language and culture. This has probably encouraged the Tiwi to have a pride in their language and culture. There seems to be a sense of rivalry between the communities as to which one speaks the more 'proper' language and adheres more closely to the traditional ceremonies.

The fact that people do sometimes get away in family groups 'out bush' for a few weeks during the dry season does give some time when children may have more exposure to the language. However, this would probably depend upon the composition of the groups and how much time was spent in traditional activities, such as hunting and stories around the camp fire.

Some Tiwi has been used in the church services and a number of priests over recent years have shown an interest in the language. This has probably helped to stimulate the Tiwis' interest in their own language.

In recent years there has been interest among young people in making up Tiwi songs in MT, both religious and secular. One stimulus for this is the annual eisteddfod run by the 'Mothers' Club'. This has sections for both English and Tiwi songs, traditional and modern.

While the bilingual programme in the school does not appear to be influencing the way children and young people actually speak to any great extent (at least among themselves), it does seem that their comprehension of Tiwi has improved and also their production in certain instances, such as the telling of stories of what they have done.<sup>10</sup> The bilingual programme has certainly awakened interest in the language in general.

Over the years there have been some differences of opinion between the author and those in charge of the bilingual programme with regard to the place of NT in the education system and in literacy in general.

When the author has asked young people who have not been through the bilingual programme but who are literate in English if they would like to learn to read in Tiwi, the response has often been that 'it is too hard'. The author has attempted to overcome this by producing some literacy material in NT, to show that any language can be written and that the language of the young people is as important as any other. These materials are in a formal style of NT, but using Tiwi vocabulary as much as possible and some of the more commonly used MT verb forms. These have mainly been comics, since it was felt that NT might be more accepted at first in a less formal presentation. A later book on Tiwi

foods was produced with each story in the three styles of Tiwi, with the explanation to people that young people can start reading what they know (i.e. the NT version) and can then progress to the MT version and even to the TT version.

In language courses she has had for teacher trainees, she has tried what she thought was the best way to get young people writing for young people, in whatever style they were comfortable in. This has involved getting the writers to just write a variety of stories, first of all as they think or speak naturally, then to edit it putting it into a more 'proper' style if they wanted to (which most did). The author has tried to convey the idea that there are different aims in writing but that one of the main aims is to communicate something. And therefore in writing the readers and the language of the readers need to be considered.

In these courses the author has tried not to denigrate the TT nor MT but to help the participants to understand the verb structures of TT and so to use their reading skills to tackle the TT reading material. This material has been produced over the years either for adults or for use in the school.<sup>11</sup> The participants and others in the school programme have been encouraged to see the need of developing a standardised MT which can be taught in the school and used in written materials.

By writing down NT the author seems to have inadvertently 'stirred up a hornet's nest'. Although the materials have been apparently accepted and enjoyed by some people, a number have objected to seeing NT in writing. The author sees this in one sense as being positive, in that it may have stirred people to the extent that they see the need to do some language planning and development.

Most people, especially those who are in the bilingual programme, can see that: (i) the change in the language has progressed too far for children, and even older young people, to suddenly go from speaking NT to understanding and speaking TT, (ii) there is a need for an intermediate stage and (iii) ways need to be developed for expressing the more complex moods and aspects (not just straight narrative style which so far most of the reading material is in).

Because of the strong reaction from influential members of the community, the author is drawing back from producing materials in NT. She and her S.I.L. colleague hope to act as catalysts in helping the school, church and community to work out suitable forms of expression in MT which are fairly standardised, yet allowing individual expression.

Another project which may help to preserve the language to some extent is a dictionary. The author, using data collected over the years by her colleague and from other sources, has started to put this onto computer.

This is seen as a way to help the Tiwi people to preserve their language. It is also a project in which the Tiwi people themselves can have input. As people work on the checking of entries and finding new words it may also help to stir up more interest in the community in the survival of the language and in thinking what they can do to prevent it dying out.

#### 8. TIWI OR NOT TIWI, THAT IS THE QUESTION

In summing up, as it can be seen from the discussion above, the Tiwi language situation is an extremely complex one. It is a very sensitive issue for many of the Tiwi people. The traditional language can only be acquired in all its intricacies through the regular and consistent use of it in the home and camp environments. However, this is an impossible situation as many of the parents of the children, being young adults themselves, do not speak the traditional language as their first language. The situation may be saved if older people are willing to concede to a simplified form of TT as being acceptable. Even so, a concerted effort with the support of the community as a whole would be needed for such a style of Tiwi to be established as the norm.

The author does not see such a style of Tiwi necessarily being used in all situations since English is here to stay. Also NT as a style for normal speech and interaction between young people is probably too firmly entrenched to be ousted. However, if a standardised form of MT is developed, one which is not too hard for the majority of young people to want to learn, then it may become a 'high' form of young people's language which is used in writing and in other formal settings.

What actually happens in the community only time will tell. It seems though that the Tiwi situation may be one in which the language may survive, though in a modified form, for some time yet. It is up to the people to make a concerted effort to keep it strong and to ensure that it continues. Since the Tiwi people want to keep their own identity and since their language is very much a part of this, then it may have a chance.

#### NOTES

1. The writer, a member of the Summer Institute of Linguistics, commenced looking at the changes in the language in 1978-9, under the auspices of the Northern Territory Department of Education and the Australian National University. Further field work was done in 1980.

Both these periods of field work were mainly done at Pularumpi, but with some work at Nguiu and a little at Milkapiti. Her findings were subsequently written up in a brief report to the Department of Education and for a PhD thesis. Since then she has continued to work on the Tiwi language, mainly at Nguiu, under the auspices of the Summer Institute of Linguistics, in the area of linguistic and literacy work, and some translation.

2. The terms 'Tiwi' and 'New Tiwi' used here are the styles respectively called 'Less traditional Tiwi' (LTT) and 'Modern Tiwi' in the author's thesis (Lee 1987). The reason for the change is that Tiwi people themselves are now calling a modified traditional Tiwi 'Modern Tiwi'. The terms 'New Tiwi' and 'Tiwi-English' are the author's own.
3. The form is the same form past and non-past for this class of verb.
4. From all accounts this is also happening at Pularumpi and possibly Milikapiti, which share a priest.
5. St Therese's school has both boys and girls up to and including Grade 5. In Grade 6 the boys go to Xavier Boys' school run by the Christian Brothers and the girls continue at St Therese's. Both schools have some post-primary classes.
6. As the author sees it, there has been as yet very little actual language planning and working out of just what forms to teach, so that it seems that, over the years, there has been quite a lot of variation in the written materials. This variation is in the forms (particularly verbal forms - see Section 5) and in spelling and could cause considerable confusion to children who are trying to learn a form of the language which is not their natural way of speaking.
7. Only the older men seem able to use the really hard 'proper' traditional language.
8. Some studies of language acquisition in languages with relatively complex morphology are on Egyptian (Clark and Clark 1977:338-9) and Hebrew (Berman 1981).
9. A money economy and traditional Aboriginal culture do not mix very well. Aboriginal people who are in positions of authority have much pressure placed upon them, particularly from their relatives.
10. The author has noted, through informal testing and observation, that young people who have been through the bilingual programme are able to tell stories of what they have done, particularly as it relates to traditional type activities, such as hunting, using appropriate MT verb

forms and inflections. However, when it comes to telling stories about what they will do, are about to do, or how to do or make something, then they revert to NT, except for some very common verb forms. They seem able to handle the past tense prefixes but, in general, not the non-past forms.

11. Some of this material is written with children in mind and so the content is for children but the language has proved too hard for them.

## ABBREVIATIONS

CAUS	causative	IO	indirect object
CON	connective	MT	Modern Tiwi
CONT	continuous	NP	non-past
DO	direct object	NT	New Tiwi
EMPH	emphatic	P	past
excl	exclusive	pl	plural
FRUST	frustrative	SAE	Standard Australian English
IMP	imperative	SBVE	subjunctive
incl	inclusive	sg	singular
IO	indirect object	TE	Tiwi English
HAB	habitual	TT	Traditional Tiwi
LOC	locative		
MOV	movement		

## REFERENCES

- BERMAN, Ruth A. 1981. 'Regularity versus Anomaly: The Acquisition of Hebrew Inflectional Morphology'. Journal of Child Languages 8:265-282
- BLOUNT, Ben G. and Mary SANCHES, eds. 1977. Socio-cultural Dimensions of Language Change. Language, Thought, and Culture: Advances in the Study of Cognition. New York: Academic Press
- BROWN, Roger. 1977. 'Introduction'. In Catherine E. Snow and Charles A. Ferguson 1977 1-27
- BUYIMINI, D. and B.A. SOMMER. 1978. Milingimbi Aboriginal Children's Speech. Paper presented at A.L.S. Conference, Canberra, 1978
- CLARK, Herbert H. and Eve V. CLARK. 1977. Psychology and Language: An Introduction to Psycholinguistics. New York: Harcourt Brace Jovanovich



- FERGUSON, Charles A. 1977. 'Baby Talk as a Simplified Register'. In Catherine E. Snow and Charles A. Ferguson 1977, pp. 209-235
- FISHMAN, Joshua A. 1968. Readings in the Sociology of Language. The Hague: Mouton
- . 1971. Advances in the Sociology of Language, Vol 1. The Hague: Mouton
- . 1972. 'Domains and the Relationship between Micro- and Macrosociolinguistics'. In J. Gumperz and D. Hymes, eds, Directions in Sociolinguistics: The Ethnography of Communication, pp. 435-453. New York: Holt, Rinehart and Winston
- GSELL, Francis X. 1956. The Bishop with 150 Wives. Sydney: Angus and Robertson
- GUMPERZ, John J. 1971. 'Bilingualism, Bidialectalism, and Classroom Interaction'. In John J. Gumperz, Language in Social Groups, pp. 311-339. (Essays selected and introduced by Anwar S. Dil). Stanford California: Stanford University Press
- HART, C.W.M. and Arnold R. PILLING. 1960. The Tiwi of North Australia. Case Studies in Cultural Anthropology. New York: Holt, Rinehart and Winston
- HATCH, Evelyn. 1976. 'Studies in Language Switching and Mixing'. In W.C. McCormack and S.A. Wurm, eds., Language and Man: Anthropological Issues, pp. 201-214. The Hague: Mouton
- LEE, Jennifer R. 1987. Tiwi Today: A Study of Language Change in a Contact Situation. Pacific Linguistics C.96
- LEEDING, Velma. 1977. Developing a Syllabus for a Community School. Paper presented at 1977 ANZAAS Congress
- OSBORNE, Charles R. 1974. The Tiwi Language. Australian Aboriginal Studies 55; Linguistic Series 21. Canberra: AIAS
- PYE, John. 1977. The Tiwi Islands. Darwin: Brother J. Pye
- SNOW, Catherine E. and Charles A. FERGUSON, eds. 1977. Talking to Children: Language Input and Acquisition. Cambridge: Cambridge University Press



# WORK PAPERS OF SIL-AAIB

Prices quoted do not include handling and postage. Discounts are available on quantity orders.  
All enquiries should be made to:

Bookseller  
SIL  
PO Berrimah  
Darwin NT 5788  
Australia

## Series A

Volume 1	<i>Five Papers in Australian Phonologies</i> ed. J. Hudson, vii + 204 pp. (Alyawarra phonology; A tentative description of the phonemes of the Ngalkbun language (including a small word list); Notes on rhythmic patterning in Iwaidja; What are contrastive syllables? The Wik-Munkan picture; A phonological analysis of Fitzroy Crossing Children's Pidgin.)	October 1977	\$3.00 530 g
Volume 2	<i>Papers on Iwaidja Phonology and Grammar</i> N. Pym, xiii + 260 pp. (Two papers on phonology, five on grammar. First extensive description of Iwaidja. Phonologically interesting (5 stop series, but 4 laterals) as well as grammatically - a prefixing language with no noun classes and no case marking.)	April 1979	\$4.00 480 g
Volume 3	<i>Four Grammatical Sketches: From Phrase to Paragraph</i> ed. C. Kilham, vii + 128 pp. (Notes on paragraph division in Tiwi; The sentence boundaries and basic types in Ngaanyatjarra narratives; Clause types in Gugu-Yalanji; The Walmatjari noun phrase.)	September 1979	\$3.00 280 g
Volume 4	<i>A Distinctive Features Approach to Djinang Phonology and Verb Morphology</i> , B. Waters, ix + 161 pp.	December 1979	\$3.00 330 g
Volume 5	<i>Australian Phonologies: Collected Papers</i> ed. B. Waters, xiii + 269 pp. (Syllable length and stress in Nunggubuyu; Burarra, Kala Lagaw Ya (Saibai dialect), Anindilyakwa, Murinbata phonologies; Burarra orthography; high level phonology in Walmatjari; use of the symbol <i>ny</i> in Australian Aboriginal orthographies.)	December 1981	\$4.00 490 g
Volume 6	<i>Papers in Warlpiri Grammar: In Memory of Lothar Jagst</i> ed. S. Swartz, xii + 315 pp. (L. Jagst, A tentative description of Ngardilpa (Warlpiri) verbs; D. Nash, Warlpiri verb roots and preverbs; K. Hale, Essential features of Warlpiri clauses; S. Swartz, Syntactic structure of Warlpiri clauses; M. Laughren, A preliminary description of propositional particles in Warlpiri.)	June 1982	\$5.00 550 g

5 COPIES ONLY  
IN STOCK

## Series A continued

- |           |  |               |                 |
|-----------|--|---------------|-----------------|
| Volume 7  | <i>Ngaanyatjarra Sentences</i><br>A. Glass, xii + 93 pp.<br>(Describes grammatical structure of the Sentence and meaning and usage of various sentence types.)   | February 1983 | \$3.50<br>230 g |
| Volume 8  | <i>Grammatical and Semantic Aspects of Fitzroy Valley Kriol</i><br>J. Hudson, xiv + 191 pp.  | August 1983   | \$5.00<br>360 g |
| Volume 9  | <i>Aboriginal and Islander Grammars: Collected Papers</i><br>ed. Sandra Ray, vii + 118 pp.<br>(M. Godfrey, Repetition of Tiwi at clause level; N. Pym, Iwaidja verbal clauses; C. Street, Murinbata noun classes; R. Kennedy, Clauses in Kala Lagaw Ya; R. Kennedy, Kalaw Kawaw verbs; R. Kennedy, Kalaw Kawaw verbs—speaker perspective and tense, mood, and aspect.) | November 1985 | \$5.00<br>270 g |
| Volume 10 | <i>Kriol of North Australia: A Language Coming of Age</i><br>John Sandefur, xvi + 242 pp.  | December 1986 | \$7.00          |
| Volume 11 | <i>Lockhart River "Sand Beach" Language: An Outline of Kuuku Ya'u and Umpila</i> , D. A. Thompson, xii + 147 pp.   | May 1988      | \$6.50          |

## Series B

- |          |  |                          |  |
|----------|--|--------------------------|--|
| Volume 1 | <i>The Walmatjari: An Introduction to the Language and Culture</i> (3rd, slightly revised printing), J. Hudson, E. Richards, P. Siddon, P. Skinner <i>et al.</i> , vii + 109 pp. + one language cassette giving Walmatjari words and phrases from Sections 3 and 5 of this volume.<br>Volume only  | May 1978, reprinted 1984 | \$6.00<br>380 g<br><br>\$3.50<br>320 g |
| Volume 2 | <i>Papers in Literacy and Bilingual Education</i><br>ed. E. Richards, vii + 147 pp.<br>(Northern Territory bilingual education (with a preview of a selection of programmes in six other countries); Teaching aids for Tiwi; Transition from Australian Aboriginal languages to English: as it applies to children in bilingual schools; A literacy programme for maximum compatibility with teaching methods used in Australian schools.) | November 1978            | \$3.00<br>390 g                        |
| Volume 3 | <i>An Australian Creole in the Northern Territory: A Description of Ngukurr-Banyili Dialects (Part 1)</i><br>J.R. Sandefur, vii + 185 pp.<br>(Historical background and introduction to pidgins and creoles; phonology, orthography and grammar. Most extensive description of 'Roper Creole' published.)  | February 1979            | \$4.00<br>470 g                        |
| Volume 4 | <i>Beginnings of a Ngukurr-Banyili Creole Dictionary</i><br>J.R. and J.J. Sandefur, v + 136 pp.<br>(Creole to English: approx 2725 entries.)   | February 1979            | \$4.00<br>360 g                        |

## Series B continued

Volume 5	<i>An Introduction to Conversational Kriol</i> J.R. and J.L. Sandefur, xix + 74 pp. + 6 sound cassettes (360 minutes) February 1981, reprinted 1982 (Manual with 30 lessons, each containing conversation, vocabulary, drills, grammar notes; stories by different Kriol speakers; tips on language learning; 6 60-minute cassettes using Kriol speakers and keyed to the manual.)	*\$25.00 610 g
	Manual only	\$4.50 210 g
* SPECIAL OFFER: We are offering Series B Vol. 3 at the discount price of \$3.00 with the purchase of Series B Vol. 5 (manual and tapes).		
Volume 6	<i>Literacy in an Aboriginal Context</i> ed. S. Hargrave, ix + 133 pp. April 1981 (Cultural considerations in vernacular literacy programmes for traditionally oriented adult Aborigines; Characteristics of Aboriginal cognitive abilities: Implications for literacy and research programmes; A suggested strategy for an Alyawarra literacy programme from a community development viewpoint; Vernacular literacy for Warlpiri adults; Developing a literature for Kriol.)	\$4.00 290 g
Volume 7	<i>Kuku-Yalanji Dictionary</i> , comps. H. and R. Hershberger vii + 294 pp. April 1982, reprinted 1986 (Three sections: vernacular to English [approx. 2500 vernacular entries]; English to vernacular; Introduction to the grammar of Kuku-Yalanji, written in a non-technical style.)	\$8.00 490 g
Volume 8	<i>Language and Culture</i> ed. S. Hargrave, x + 226 pp. December 1982 (J. Kirton with N. Timothy, Some thoughts on Yanyuwa language and culture; H. Geytenbeek, Nyangumarta kinship: A woman's viewpoint; J. Stokes, A description of the mathematical concepts of Groote Eylandt Aborigines; J. Harris, Facts and fallacies of Aboriginal number systems; B. Sayers, Aboriginal mathematical concepts; S. Hargrave, A report on colour term research in five Aboriginal languages.)	\$5.50 410 g
Volume 9	<i>An Interim Djinang Dictionary</i> comp. B. Waters, xii + 231 pp. October 1983 (Four sections: introduction, vernacular to English, and two reversed dictionaries - one organised around English keywords and the other organised around Roget's Thesaurus semantic category numbers.)	\$5.50 410 g
Volume 10	<i>Papers on Kriol: The Writing System and a Resource Guide</i> J.R. Sandefur, viii + 140 pp. April 1984 (Aspects of developing a writing system with particular reference to the revision of the Kriol orthography; A guide to the Kriol writing system; A resource guide to Kriol.)	\$4.50 270 g

Series B continued

- |           |   |                         |
|-----------|---|-------------------------|
| Volume 11 | <p><i>Language Survey</i><br/>eds. J. Hudson and N. Pym, xi + 167 pp. June 1984<br/>(K. Hansen, Communicability of some Western Desert<br/>communilects; D Glasgow, Report on survey of the Central<br/>Northern Territory; N. Pym, Observations on language change at<br/>Hope Vale.)</p>  | <p>\$5.50<br/>300 g</p> |
| Volume 12 | <p><i>Papers in Literacy</i><br/>ed. B. Larrimore, vii + 172 pp. December 1984<br/>(Testing epenthetic vowels in Anindilyakwa; Diagnostic testing of<br/>the Anindilyakwa orthography; Preparing vernacular beginning<br/>reading materials for the Ndjebbana [Kunibidji] bilingual education<br/>program; Reports on Warlpiri literacy workshops.)</p> | <p>\$5.50<br/>280 g</p> |
| Volume 13 | <p><i>Aboriginal Language Use in the Northern Territory: 5 Reports</i><br/>ed. M.J. Ray, x + 96 pp. May 1988<br/>(Yanyuwa—a dying language; Kriol in the Barkly Tableland;<br/>Sociolinguistic survey report: Daly River region languages;<br/>Sociolinguistic survey report: Wagait region languages; Tiwi: a<br/>language struggling to survive.)</p> | <p>\$5.50</p>           |

Also available:

- |  |                           |
|--|---------------------------|
| <p><i>Bibliography of the Summer Institute of Linguistics, Australian<br/>Aborigines Branch, up to December 1985</i>, compiled by E. Jagst</p>   | <p>N.C.</p>               |
| <p><i>Dictionary and Sourcebook of the Wik-Mungkan Language</i><br/>C. Kilham, M. Pamulkan, J. Pootchemunka and T. Wolmby,<br/>compilers. xxv + 425 pp. 1986<br/>(Wik-Mungkan—English; English—Wik-Mungkan; Appendixes on<br/>kinship, seasons, grammar; extensive bibliography)</p> | <p>\$15.00<br/>1.2 kg</p> |